The LUTHERAN

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY
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LISTENING TO THE WORD

Not hearers only, but doers

. 36, No. 23

MARCH 10, 1954

0 CENTS

Giving or Getting

RECENTLY WHILE ATTENDING a county fair, I chanced to see a display by the Army Medical Service which was highlighting the facts of medical advances in caring for combat casualties. In the Revolutionary War, so the display stated, 25 wounded men out of every one hundred died. The chief treatment on the battlefield was the "letting of blood." Today among our combat casualties, only two wounded men die out of every one hundred. The chief emergency treatment on the battlefield in our day is the "giving of blood."

Within these facts there is the demonstration that *giving* is accompanied with its usual rich reward—"life more abundant."

—J. BENDER MILLER

The LUTHERAN News Magazine of the United Lutheran Church in America

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PACIFIC LUTHERAN
THEOLOGICAL SEMINARY

THE CHURCH IN THE NEWS

New way to observe Lent

People who own television receivers may enjoy a new form of Lenten self-denial, Archbishop John F. O'Hara suggested. "Disconnect your set for a week, and then take an honest appraisal. Have you missed anything worth while?" he asked Roman Catholics of the Philadelphia archdiocese. "What have you gained?"

In a Lenten pastoral letter the archbishop said that radio and television "can be for the glory of God, but they may also be a means of destroying both our spiritual and intellectual life." By turning them off a while, "the art of conversation is restored in the family, perhaps. Many duties are performed that might otherwise have been neglected. Your own judgment may be more sound because you will have missed thousands of words of propaganda."

Purpose of Lenten self-denial, said the archbishop, is that "we curb our appetites and sharpen our perception of spiritual things." This may be achieved "not only by fast and abstinence, but by guarding our eyes, our ears, all the senses."

In Toronto the United Church of Canada called for an old-fashioned Lenten pledge. Congregations were asked to persuade at least 500,000 persons to promise to abstain from alcoholic beverages. Increase in drinking is "a serious problem," said churchmen.

Favors Vatican envoy

Representative John J. Rooney wanted to know which way the wind is blowing in the Eisenhower administration on the question of a U.S. representative at the Vatican. "That is a political matter, and the State Department has no official position on it," said General Walter Bede Smith. "I personally would like to se relations resumed."

General Smith is the State Department Under Secretary. He was testifying be fore the House Appropriations Committe on Jan. 25 (according to testimony mad public Feb. 23). There has been no U.S representative at the Vatican since Myro C. Taylor resigned in 1950.

"It is not altogether a political matter, persisted Mr. Rooney. "You would agre it would be of great advantage to th United States?" General Smith said h thinks "that from the point of view o the conduct of diplomatic affairs, an particularly in our global opposition t communism, it would be worth while we should re-establish some sort of forma relations with the Vatican."

At Washington headquarters of Pro estants and Others United for Separatio of Church and State there was a vigorou snort of protest. If the Vatican is suc a great bulwark against communism, D Glenn Archer asked, why is Italy—"in th very shadow of the Pope"—on the brin of going Communist? Warnings on th Communist danger in Italy had com from U.S. Ambassador Clare Booth Luce and others, he said.

No released time in Michigan

First round in the annual battle t extend public-school released time for re ligious instruction was lost in late Febru ary. A bill to legalize release of Michiga pupils during public-school hours for re ligion classes had passed the state senate The bill was tabled by the house commit tee on education. "We received hundred of letters opposing the measure and onl a few favoring it," said the committe

airman, George A. Kohn.

There had been released-time classes Michigan for many years, said the Rev. arry J. Lord of the Michigan council of urches. Ninety per cent of the classes re discontinued following the U.S. Su-eme Court ruling in the Champaign, inois, case in 1948. The Champaign sses were held in public-school build-gs. In 1952 the Court found nothing gal about classes held outside school ildings in New York State.

The 1952 decision "opened the way for legal status of released-time religious ucation," Mr. Lord emphasized. "In arly every state except Michigan, such grams now are in operation."

In New Mexico, in January the state perintendent of schools, Tom Wiley, d regular released-time classes could be approved in Sante Fe. He had no ection to classes outside school build-s during the noon hour. Wisconsin school officials refused to sanction a released-time proposal made in Manitowoc, but agreed that schools might give no home-work assignments to pupils on certain days so children could attend evening classes in their churches.

Schools experiment with religion

A pilot project in exploring how public schools can deal with religion was underway this month in 15 teachers' colleges from New York University to the Oregon College of Education. "A new interest and sensitivity to religion on the college campus and, in fact, throughout our public school system" has developed since World War II, Dr. Eugene Dawson told the American Association of Colleges for Teacher Education in February. He is directing the AACTE study, which is financed by a $60,000 grant from the Danforth Foundation in St. Louis.

Purpose of the experiment, said Dr.

ANOTHER NAME IN "GOOD WILL BOOK"

lions of Americans are invited to put names in "Good Will Book" (and give $1 h) celebrating 150th anniversary of Bible Society. Gifts finance Bible distribution

Dawson, "is to discover ways and means to teach the reciprocal relation between religion and other elements in human culture in order that the prospective teacher, whether he teaches literature, history, the arts, science, or other subjects, be prepared to understand, to appreciate, and to convey to his students the significance of religion in human affairs."

Teachers won't preach

Public-school teachers will not be encouraged to try to convert pupils to any particular religious belief, Dr. Dawson emphasized. They will learn "to treat religion in an objective manner whenever and wherever it is relevant to learning experiences in the various fields of study."

For years, said Dr. Dawson, "attitudes of neutrality or even antipathy to religion" had been developing among some educators. These attitudes are changing due to "awareness of our social retardation compared to scientific progress" and the existence of "the atom bomb and the threat of more terrible ones to come."

Fifty-nine colleges and universities volunteered to undertake the pilot projects in studying how to deal with religion in the classroom. Only 15 were chosen for concentrated experimentation. First phase of the study will be completed in 1955, said Dr. Dawson. "Useful curriculum materials, units of work, and new courses" will be developed, published, and widely distributed in a second three-year phase of the study.

Southern Baptists move North

There must be 5,000 new Southern Baptist churches in the next 10 years as part of the denomination's "normal expansion," said Dr. Albert McClellan. Southern Baptists will "start expanding at a much heavier pace in the far West during the next four or five years," he told a missions conference in late February. They established 631 congregations 1953, he said, making a total of 5,5 new churches since 1931.

Southern Baptists formerly restric their activity south of the Mason-Dix line. Since this policy was abandon Northern Baptists renamed their deno nation the American Baptist Conventi The Southern group is now organized 21 states, with 40 congregations in Oh and has increased the number of churches in California from 13 in 194C 502 in 1954. In Japan the Southern B tists aim at 1000 churches within 25 yea

Evangelical Lutherans make '54 plan

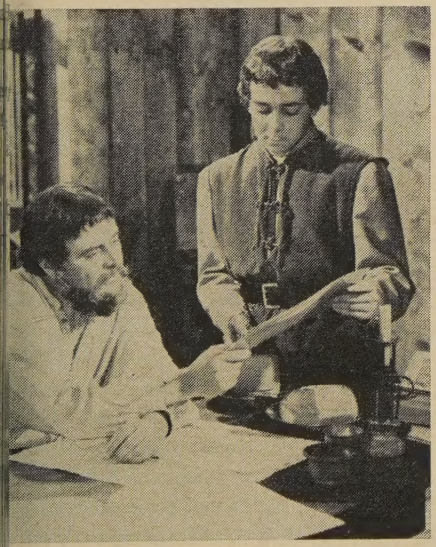
A list of 40 communities where Evangelical Lutheran Church hopes launch new congregations this year v published Feb. 23. In 17, located Northwest and Pacific Coast areas, a n

DPs BECOME WACs

Lutherans aided Judy Naiyokaitis a Gaisma Kovals to come to the U.S. fro DP camps in Europe in 1949. T month they had completed basic train in the Women's Army Corps, with r rating and may become non-com. office

on dollars in home mission funds will be vested in procuring parsonages, church uilding sites, and constructing chapels. LC policy is to advance funds for the hole initial building program.

Eleven of the churches planned in 1954 e to be in small communities where new ngregations may be part of existing rishes. It is hoped that 12 more congre- tions can be financed through sponsor- ip by strong congregations which will nd building funds and give subsidies.



LUTHER TRANSLATING BIBLE
Quebec may see him

Luther" will try again in Quebec

"Martin Luther" was resubmitted to the uebec Board of Censors this month in pe that the censors may change their ind about banning the picture in the rovince. The film was refused a license December for fear it "would cause un- ie antagonistic sentiments."

Never before in Quebec had film cen- rship aroused such a storm of criticism. me Roman Catholics as well as most rotestants were disturbed. Montreal ewspapers were inundated with letters of protest. Numerous groups adopted resolutions condemning the censors' decision. A Montreal paper published a page of photos from the film under the caption: SOME SCENES WHICH THE PEOPLE OF QUEBEC WILL NEVER SEE.

The Canadian Broadcasting Corporation on its Trans-Canada network aired a radio debate between two Quebec Roman Catholics. Murray Ballantyne said the "Martin Luther" question "is debated on every streetcorner, with public opinion deeply divided, with passions and prejudice rampant, and with plenty of trouble on our hands." Censorship of ideas, he said, is impracticable and leads toward totalitarianism.

The other radio speaker, Maurice Huot, said "a Board of Censorship has not only to cope with immorality of the flesh but also with problems pertaining to the mind."

Catholic uproar in San Jose

A woman who had been in labor 30 hours in a maternity ward of the O'Connor hospital, San Jose, California, was moved in an ambulance to another hospital because the obstetrical specialist called in on the case was not permitted to operate in the O'Connor hospital. At the San Jose hospital to which Mrs. Mary Espinosa was transferred, a successful Caesarean section was performed.

The O'Connor hospital situation had created an uproar in San Jose after Sister Margaret was put in charge by the Daughters of Charity of St. Vincent de Paul, a Roman Catholic order which manages the hospital. The new administration dropped a score of staff doctors, including the skilled obstetrician who was called into the Espinosa case.

Everybody helped pay for O'Connor

Citizens of San Jose, Protestants and Jews as well as Roman Catholics, had

recently contributed to the O'Connor campaign for funds which replaced its old building with a new one opened in January. State and federal funds were also received for the new structure. In the staff reorganization some physicians and surgeons who had staffed the hospital for a generation were dismissed.

The dispute with the hospital is being pressed by the Santa Clara (County) Medical Society and recognition of the hospital has been withdrawn by the Joint Commission on Hospital Accreditation. The Medical Association states that funds were given to the hospital with the understanding that patients might be brought there by any qualified physician.

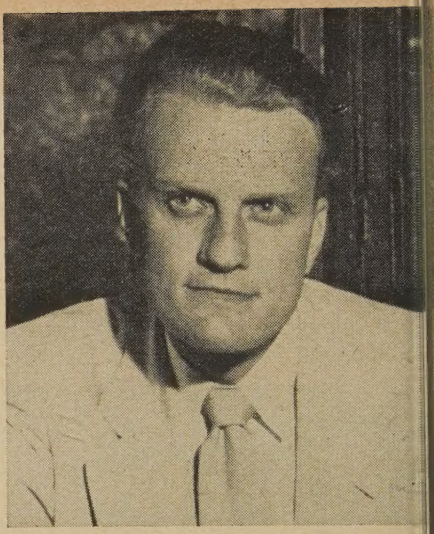
The O'Connor case is similar in pattern to others in which community-financed hospitals are closed to physicians and surgeons who do not conform to Roman Catholic teachings regarding birth control or obstetrics.

ELC rejects birth control

A report on planned parenthood, prepared by the American Lutheran Conference's Commission on Social Relations, was too strong for the Council of the Evangelical Lutheran Church. The Council accepted a recommendation of a five-member committee that it should not approve release of the report "in the name of the American Lutheran Conference" because it "finds a number of statements in the Report on 'Planned Parenthood' which it cannot approve."

The committee wants the Evangelical Lutheran Church, which is a member of the American Lutheran Conference, to appoint a committee "to study the subject of marriage and parenthood and to prepare material for publication which would be helpful to our people."

The planned parenthood report said that "no moral merit or demerit can be



BILLY GRAHAM
"No man can bring a revival"

attached to any of the medically approv methods for controlling the number spacing of children . . . An overabund production of children without regard the responsibilities involved may be sinful and selfish as is the complete avo ance of parenthood."

Dr. Oscar A. Benson, president of Augustana Lutheran Church which is a a member of the American Lutheran Co ference, told The Minneapolis *Star* thinks the Augustana Church will endo the planned parenthood report.

Billy Graham invades England

The British are not usually as excita as Americans, and some looked on wit fishy stare as the 35-year-old sawdust-tr evangelist, Billy Graham, opened a ca paign for the conversion of England. E thousands crowded into a sports au torium, the Harringay Area in Londo as the British Gospel Crusade open Mar. 1.

Hymn-singing Londoners stopped tr fic a half-hour in Waterloo station wh Dr. Graham got off the train from Sou

ampton. They waved their Bibles in response when Graham waved his.

"My name has been in the press and on billboards," said Graham, "and every time I see it I have a terrible feeling inside that we are looking to men rather than to God. No man can bring a revival."

After three months in England the Graham team expects to move on to Sweden, the Netherlands, and Germany. "Do not expect from me stunts of sensationalism," Dr. Graham advised Britons. "I hope to emphasize that Christ can be a real factor in everyday life."

Relief shipments go abroad

High tide of shipment of American clothing to the destitute in other lands had come in January, it was reported last week by Lutheran World Relief. There were 587 tons of clothing, collected by Lutheran congregations at Thanksgiving, which started their ocean voyage in the month. Shipments were valued at $1,109,660.

Largest amount went to Germany (valued at $472,473). Korea gets the next largest ($388,760) and Austria, Yugoslavia, and Palestine smaller amounts.

The Yugoslav consulate in New York held an "appreciation luncheon" for officials of Lutheran World Relief in mid-February to express thanks for "great help" sent to Yugoslavia in the last four years. Total clothing, food, medicine sent to that country has been 1,838 tons, valued at $1,356,048 In February a shipment of 25 tons of powdered milk and 7 tons of used clothing were sent. Mr. Budimir Loncar, Yugoslav consul in New York, said at the luncheon that "relations between Yugoslavs and the Lutherans in America contribute to increased international understanding."

And so forth

So many Norwegians listen to Sunday radio broadcasts of church services that a rapid decline in church attendance is resulting, said the Rev. Ragner Leivestad. He analyzed results of a Gallup poll indicating that half of Norway's adult population listens to Sunday radio services presenting the country's best preachers. When Bishop Eivind Berggrav preached on a recent Sunday broadcast, "even the most devoted churchgoers stayed home, and, frankly, if I were not to preach myself I would also have stayed home listening to Berggrav," said Mr. Leivestad.

Knights of Columbus have spent $5,785,000 in real estate deals since August, 1952, it was reported by the United Press. They bought the land on which Yankee Stadium in New York City is located, also land underlying a Bridgeport, Connecticut, rolling mill. This is "a routine operation in good business," said Supreme Knight Luke E. Hart, and involves just over 10 per cent of the K of C investment funds. U.S. government bonds are being exchanged for higher-income producing properties.

Knights bought such properties as the Schrafft building in New York (for $850,000) and immediately leased it back to the Shattuck Co. which operates the Schrafft candy store and restaurant chain. Knights also hold $17.5 million in mortagages on Roman Catholic churches and institutions.

Great musicians should be commissioned by the National Council of Churches to compose "large choral works —such as oratorios and cantatas—and new anthems for the church year," said the NCC's new Commission on Music. The group will try to aid the churches in "rediscovering the great music of their own traditions," and encourage the writing of "new music of religious significance for the concert hall as well as the church," said the Rev. Marvin Halverson.

World News Notes

NEWS TRAVELED FAST in the old days across the steep uplands of Peru. The incredible speed with which Inca couriers covered their ancient empire has been verified by explorers who are rediscovering the famous pre-Colombian highway system of the Andes.

Running in relays, Indian messengers averaged 11 miles per hour, even at altitudes up to 14,000 feet, and thus carried reports from Quito to Cuzco (1,400 miles) in five days. News arrived fresh each day from all parts of the extensive kingdom which kept most of the western half of South America under totalitarian control.

New impetus is to be given to the development of Peru's interior by the colonization project of an ardent American Protestant, Mr. Robert G. LeTourneau, manufacturer of earth-moving equipment. Heavy machinery and huge motor vehicles worth $600,000 were waiting to be unloaded along the Pachitea River when the Peruvian Senate approved the scheme last month.

Considerable political opposition had surrounded the "Protestant" plan, but President Odria's enthusiasm carried the day. It is exactly the sort of progressive idea which last year's Roman Catholic congress in Colombia heartily applauded . . . but apparently not for execution by those with strong Protestant convictions.

MORE THAN HALF of all American funds being invested abroad in the last few years is going to Latin America. An agrarian reform is scheduled in Brazil. In this huge country—larger than the U.S. —only about 8 per cent of arable land is actually being cultivated. Last fall President Eisenhower sent $5 million worth of surplus food to meet "urgent relief requirements" in Bolivia. Venezuela h imported vast quantities of foodstu from the U.S.

In short, South American economy some respects seems almost as backwa today as it was under the Incas, but t great and wealthy continent stands on t threshold of a new era.

One crop which should be eliminat is dope. Opium and heroin are unc control in the Western world, except Italy. But Peru, Bolivia, and Colom are three of the four countries (plus donesia) where coca leaves (not coc beans) are grown in great quantity where the people are addicted to chewi them. It is pathetic to see unlettered dians dulling their hunger and stultifyi their senses in this way.

OF ALL LATIN AMERICANS, Mexica are probably the most enterprising. O disturbing evidence of this is the persi ence with which "wetbacks" smugg themselves into the southwestern U. More than a million (including "repea ers") were arrested and sent back 1953. This is double the 1951 numb and for every wetback arrested at lea one escapes detection.

For the last 10 years a limited numb of legal contract laborers—normally 20 000—was admitted at the border. A tempts to renew the agreement ha broken down, but thousands of jobs a waiting. The Mexican government insis on high pay-rates and consular prote tion. Some farmers have ruthlessly e ploited this illegal labor. The prop solution of this delicate problem will co tribute mightily to dispel the prevale idea of greedy North American econom imperialism.

—STEWART W. HERMAN

GOVERNMENT BY GOSSIP

MAKING PUBLIC THE unevaluated charges against Chief Justice Warren shows how far we have drifted from traditional American standards of fair play. No man's reputation is safe so long as vicious smears are given a public airing before their accuracy is checked.

It was fortunate the attack was on a man of the stature and integrity of Earl Warren. President Eisenhower, Vice President Nixon, and Senator Knowland rushed to his defense. Senator William Langer, chairman of the Judiciary Committee considering Warren's nomination, was denounced by his colleagues for his handling of the situation. Expressions of confidence in the new Chief Justice came flooding in by mail and telegraph.

Sinister trend

THE FRIGHTENING ASPECT of the incident was that it happened in what should be one of the most responsible Senate committees. If the same charges had been made against a man of less prestige —without friends in high places to defend him—it might have ruined his career, even though the charges were completely untrue. It was inexcusable that vindictive charges unsupported by evidence should have been read into the record by instruction of the chairman, at a public hearing where the press was present. That comes dangerously close to government by gossip.

The nominee for Chief Justice of the Supreme Court is not normally subjected to a check by the Federal Bureau of Investigation. In this case, the Senate Judiciary Committee requested such a check. If this is the kind of muck the FBI comes up with, the effectiveness of its methods and the value of its role are open to serious question.

The source of the charges ought to have been a tip-off as to their trustworthiness. One of the main informants was a man who is still a fugitive from the law on a charge of perjury. His accusations were received by phone and through an associate who had a record of association with Communist-front organizations. Must men in public life be vulnerable to the poisoned barbs of men like these?

Congress and the FBI

THE DEFENSE OF THE FBI is that it hands over unevaluated material to Congressional committees on request, leaving it to their judgment to use the material wisely. That argument has two fatal flaws. 1) Unevaluated information is worse than no information at all. Sources of information, if they cannot be named, should at least be classified as to reliability. 2) It is apparently too much to hope that Congressional committees will handle raw FBI reports with discretion and fairness.

What does this all add up to? An uncomfortable conclusion: that there is in Congress an inclination to take over some of the judicial functions of the courts, and in doing so, to substitute for the calm objectivity of the courtroom the smear technique of the public hearing. Unless the sinister practice of publishing unsubstantiated charges and the tendency of the public to take them at face value are stopped in their tracks, we are headed straight for a Gestapo philosophy of national security.

—ROBERT E. VAN DEUSEN

Dr. Van Deusen is the Washington representative of the National Lutheran Council's Division of Public Relations.

THE CHURCH IS A PUBLISHER

Provision of Christian literature and worship material is responsibility accepted by ULCA's Board of Publicatio

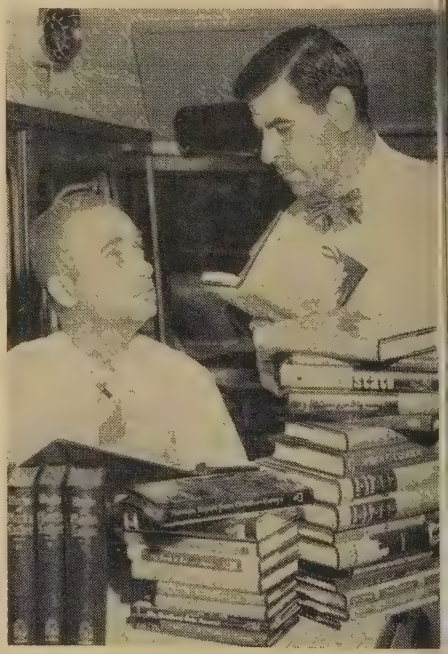
SINGING AT CHURCH SERVICES would be weak if people didn't have hymnbooks. Even the pastor would have difficulty with the Scripture lessons unless he had a Bible to read from. Lessons in Sunday school would be primitive without teaching materials like textbooks and workbooks.

As a matter of fact, our entire church program depends to a great degree upon literature and printed material—publications, in other words. Church history reveals a similar need in all ages. Even before the printing press was thought of, scribes and monks spent lifetimes making copies of the Bible and of service books so the church might have access to God's Word and the church's teaching.

Church furnishings are important too. Look around your church building and notice how many objects are especially made for worship. The furniture differs from that used in our homes and sold in stores. Altarware, paraments (the cloth drapes used in the chancel), vestments (garments worn by minister, choir, acolytes), stained-glass windows, and a host of other items indicate that the church must have a source of supply to provide these special things.

THE BUSINESS OF THE PUBLICATION of worship materials and production of church furnishings has always been a concern of the church. In the early years of Lutheranism in America, Henry Melchio Muhlenberg made an arrangement with Philadelphia printer to provide a sma service book for the use of congregation so they might have some uniform worshi practices. In New York, colonial preach ers made similar agreements with printer for the production of catechisms an other material.

While commercial printers or a fe enterprising pastors could provide som of the literature needed, the requirement



PLENTY OF BOOKS
Sales Manager William Pepper confers with "Traveler's" pilot

This is another in the series of articles about the work and policy of the elective boards of the United Lutheran Church.

WANDERING BOOKSTORE
Stock of church materials tours country, with Frank Renzetti in charge

of a growing church made other facilities necessary. As early as 1849, the newly organized Missouri Synod established an official publication society in St. Louis, but it soon disappeared (and was resurrected in 1869). On May 1, 1855, however, the General Synod established its own Publication Society in Philadelphia. It weathered many storms and finally became firmly established. In 1899 the General Council established an official publishing agency, also in Philadelphia, and later the United Synod of the South started a similar agency in Columbia, South Carolina. Following the 1918 merger, these three became what is now the Board of Publication of the United Lutheran Church operating as the United Lutheran Publication House.

TODAY THIS 99-year-old organization has grown to the point where it employs more than 300 persons. Each week from its presses roll the 150,000 copies of THE LUTHERAN. Under the trade name of Muhlenberg Press, it publishes annually a score of books, mostly dealing with theological subjects and church practices. Numbered in the millions are the pieces of parish education literature printed each year—the Christian Growth and Augsburg lesson series for Sunday schools, the Vacation school series, the Weekday church school series and various others.

But printing and publication are not the sole concern of the Board. Church furnishings, worship aids, helps for pastors and a host of other materials are provided, to meet the changing needs of the church. Vestments for clergy and choirs and suitable embroidered hangings for altars and lecterns are manufactured according to the specifications of various congregations.

PERHAPS A VISIT TO the Muhlenberg building would be the best way to become acquainted with the many endeavors of the ULCA Board of Publication. A tour

through the eight-story structure on the corner of Thirteenth and Spruce Streets in downtown Philadelphia, on the fringe of the skyscraper district, would furnish the visitor with a comprehensive view of the Board's functions. A more graphic presentation would be provided at the plant, in West Philadelphia where printing, binding, sorting, distribution operations connected with the publishing of the Board's books, periodicals and other literature could be observed.

Another way to grasp the scope of the Board of Publication's enterprises is to listen to an outline of purposes as stated in the Board's charter. Its charter, recently revised, cites its purpose, in general, to be the giving of "material support to the benevolent, charitable, educational and missionary undertakings of the United Lutheran Church in America." It stipulates these methods of doing so:

"By conducting a printing, binding, publishing and stationery business, and by procuring, manufacturing, buying, selling and dealing in literature, especially religious literature of all kinds . . . conducting a business in the design, manufacture, buying, selling and dealing in items of religious art reproductions and prints, chancel furnishings and paraments, robes, gowns, and accoutrements for the personal use of the clergy and others, religious supplies of all natures and in general all items of furnishing and equipment used or designed for use in the worship and organizational activities of the Evangelical Lutheran Church.

"By conducting a business in the production of audio-visual materials . . . by conducting news agencies . . . the publication of religious periodicals and newspapers . . . the owning and operation of radio and television stations . . . "

In particular, the charter sums up, the purposes of the Board of Publication shall be "to give adequate expression, by the publication of suitable literature, and the furnishing of equipment and materials, the printing, distribution and broadcasting of sermons, Bible teaching, Christian missionary activities, information, pertinent

HOT OFF THE PRESS

Printing plant manager John Gotthold inspects cover sheet of THE LUTHERAN

OFFICERS OF ULCA BOARD OF PUBLICATION
Executive Secretary Walker, President Rhoads, Secretary Luther Strickler and Vice-pres. Russell D. Snyder

news, musical compositions and general cultural and educational material so as to provide helpful stimulation, development, intensive cultivation and extensive diffusion of the faith, polity, practice and cultus (spirit, life) of The United Lutheran Church in America, as representatives of the component membership embodied therein, to the glory of God and the advancement of His Kingdom on earth."

All of the primary means mentioned in the charter are in use by the Board of Publication except one. The Board does not own a radio or television station, although it does purchase time from other stations for its "Church World News" broadcasts every Sunday. These originate in Philadelphia, but are transcribed for broadcast over stations in Columbia, S. C., Austin, Tex., and Des Moines, Iowa.

THROUGH ITS COMBINED facilities today, it is possible for the Board of Publication to design and install furnishings and floor coverings for a church, equip it with paraments and vestments for the clergy, provide Common Service Books and service bulletins, supply the curricular materials for the church school, and the hymnals, audio-visual aids, and parish record materials.

The Board of Publication also supplies textbooks for theological seminaries, and college textbooks in religion and the humanities so that Christian professors may have adequate Christian texts. It publishes and distributes books to stimulate the thinking of clergy and laity. In general, it strives to be ready to meet the needs of individuals, congregations and institutions of the United Lutheran Church, either out of its own production or from materials published or produced by others. For this purpose it carries more than 25,000 stock items.

One of the newest ventures of the Board is the "Muhlenberg Traveler," a 28-foot van equipped with bookshelves, displays of ecclesiastical art, and other

ULPH materials, which went on the road last summer and is still touring the country. Its itinerary covers areas outside the periphery of the ten ULPH city stores, thus carrying to all parts of the United States a capsule assortment of the Board of Publication's products and a stimulating knowledge of the diversity and range of the Board's functions.

Relationship of official publishing agencies to church papers over the course of the years has been complicated. Even now, election of the editor and supervision of the editorial policies of THE LUTHERAN are vested in a special Committee on Church Papers, elected by ULCA conventions. The magazine's present editor, Dr. G. Elson Ruff, is, however, the first to combine that office with the position of editor-in-chief for the Board of Publication, supervising all editorial activities for the Board.

AS THE WORK OF THE BOARD grew, more efficient business management was called into the service of the church. Under the leadership of Dr. Grant Hultberg, executive secretary and business manager from 1918-38, the Muhlenberg Building in downtown Philadelphia and the large printing plant at 50th and Lancaster Avenues were constructed.

In 1939, Dr. H. Torrey Walker was elected to the position. The publishing program grew rapidly in the years after World War II and the chain of ten branch stores was developed throughout the country to serve churches in various areas. Circulation of the Board's publications also zoomed sharply, with innovations such as the Sunday bulletin service striking so responsive a chord in the church that more than half a million are now used each week.

Board members elected by the church's conventions have included outstanding business and literary men. Board presidents have included Dr. S. W. Herman, Dr. John Henry Harms, Judge Hiram H. Keller and the incumbent, Paul H. Rhoads, Esquire.

LIKE ANY BUSINESS ORGANIZATION, the Board has problems of management which are not felt by any other agency of the ULCA. Many of its production facilities are manned by members of labor unions, involving frequent negotiations with four labor organizations. The branch store network, which spreads from New York to Los Angeles and from Canada to Puerto Rico, requires chain-store techniques for efficient operation. Included among the board's employees is the whole range of skilled personnel such as would be found in any business organization, from editors to charwomen, staff artists to sewing machine operators, tailors, accountants, and shipping clerks.

Although not operated as a profit-making organization, the Board considers it a duty to break even in its operations. Prices charged to consumers are geared to meet the costs of material and services. Profits are plowed back into the service of the church in various ways. Payments to date for the Lutheran Church House in New York, for example, has been largely the result of the operations of the Board of Publication.

Because of the great variety and scope of its enterprises, the Board of Publication stands in a unique place in its service to the church. No other arm of the church functions in the same way. Its methods must compete with secular agencies, but its aim must always be the enlargement of spiritual life in the congregations of the ULCA. That it has successfully met this dual requirement is a tribute not only to its usefulness to the church, but to the ability and vision of those who have directed its operations.

HOW AMERICA GIVES

By MARJORY LOUISE BRACHER

Analysis of family budgets in popular magazine series reveals contributions to church are at very low level

ONE OF THE MOST POPULAR features of one of America's most popular magazines for women describes in detail the home life, problems, pleasures and budgets of actual families. Church member readers must often be startled by the very small contributions for church in some of these budgets.

Recently one reader, a minister, was disturbed to the point of writing a letter to the editor. He wondered if *Journal* families are "especially selfish," or "lacking in forethought" in their budgeting. The editor assured him *Ladies' Home Journal* readers are "notoriously generous" (though he failed to cite evidence in support of his opinion). He further justified his families by pointing out that "one faith has reduced 'tithing' for young families faced with today's living costs to ½ of 1 per cent of taxable income."

What would such a "tithe" amount to? Should young couples be excused from giving to the church?

THIS STUDY WAS NECESSARILY limited to families reporting complete budgets, and it excluded those farm families reporting only gross income. They were divided into two groups, fifteen from the current "Young America" series, and fifteen from somewhat older families reported in 1950-51. Church contributions were calculated in terms of *per cent of income,* as the only reliable index for making comparisons. In most of the budgets church contributions were lumped with charities, "donations," and even lodge dues. Those who reported church giving separately were usually the families who contributed more generously.

It is interesting first to compare the two groups. The average income was found to be the same for each, $380 a month. The giving of the younger families averaged three-fourths that of the older families, but they spent 25 per cent more for recreation.

HOW MUCH DID THEY GIVE to the church? If we deduct about one-third for contributions to community chests, hospitals, and various charities, the young families gave *one per cent* of *income* to the church, $3.80 a month. The older families averaged $4.70.

How does this compare with the latest figures released by the National Council of Churches? It is not possible to make accurate comparisons. Churches report on the number of contributors. If we assume two contributors to a family in the forty-seven reporting denominations, the average is $9.71 per month, or two and one-half times as much as young *Journal* families gave. Their "notorious generosity" shrinks a bit! It is not likely that the income of church members is any higher than the $380 of the *Journal* families.

How much do members of the United Lutheran Church give? Again on the same basis of two contributors to a family, they give $7.25 a month, ranking thirty-first in the list of forty-seven church bodies. Missouri Synod families give

$11.08, while Free Methodists give the most, $32.49.

WHAT WOULD HAPPEN if all church members gave what *Journal* families give? There would be half as many churches as we now have and parishes would be twice as large. Foreign missions and merciful work would be cut more than half. Such figures do not tell the whole story. The religious pulse would be much slower and the influence of the church in the life of community and nation probably less.

It is interesting to compare the contributions of these families with what they spent for recreation—$15.20. Only four of the thirty gave away more than they spent for recreation (which included newspapers, magazines, and tobacco). One of these was the family of a pullman porter with children in college. In five of the budgets tobacco was listed separately. In only one did the church get more than went for tobacco. The others ranged from $8 to $13 a month for tobacco, and up to $5 for the church. One young couple without children spent $12.50 for cigarettes and gave nothing.

Careful study of these thirty families showed that there is *no relation between size of income and the amount given to the church.* Number of children had no relation to contributions. A third test was applied to these budgets. Did the margin between total income and th cost of food, house and clothes have an apparent relation to contributions? No— in fact the six families with the smalles margin gave slightly more (in per cen of income) than the six families with th greatest margin.

This study bears out what commo sense observation would indicate, tha giving to God, or to our fellowmen, doe not depend upon resources for giving.

WHAT THEN ABOUT YOUNG FAMILIES? Should they be excused from giving? Pre sumably the ground for doing so would be the heavy expense of furnishing a home, paying for childbirths, and gettin established in business or profession.

At precisely what point is a "young" family not young? Or when are expense a justifiable reason for reducing our obli gations to God? The family with olde children has tremendously heavy expense for clothing, education, and recreation By the time that burden is passed, one must save for old age, probably a long old age. And in the years of retiremen and small income, who can be expected to give much?

The one-half of one per cent quoted by the *Journal* editor as being a reasonable amount would be less than fifty cents a week. Less than baby sitters, less than magazines, less than tobacco. (The word "tithe" should not be used in this connection for it has no other meaning than a *tenth.*)

It is implied that today's living costs are such as to justify lower contributions Is this true? In 1901, 83 per cent of in come was spent to provide the necessities of house, food and clothes. In 1948 these used only 41 per cent of the average in come. (The young *Journal* families were spending about 44 per cent for these items.) Even if we were to concede tha

no one should give away anything until he has provided the basic necessities of food, clothing and shelter for his own family, young America has plenty left from which to give.

IF CONTRIBUTIONS TO RELIGION had to wait until man secured diet, house, and clothing adequate for good health, religion would be a recent phenomenon in human history, and confined chiefly to North America and some spots in western Europe. Or it would never have been more than the prerogative of the rich.

Man is never so poor, nor in such dire straits, that he does not have some choice he can make for God. That is essentially what it means to be man. He can choose between cigarettes and God. He can choose between life and death itself, for God. He may go hungry to bed every night of his life, but he can choose to go a little hungrier and have a chapel where he may worship.

America, young and old, has more it might give to God, and to others, than any people that has ever lived. Yet mere abundance does not produce gifts. These come out of faith, devotion and compassion, from the poor as well as the rich.

No Sunday Could Compare with This!

By PAUL L. HIMMELMAN

The most thrilling service our congregation had known took place when we saw Glenn sitting with the choir

THIS DAY'S SERVICES left me unusually weary. It was a kind of exhaustion I had never experienced before. And it wasn't because I had conducted two services, nor that I had stayed up too late Saturday night, nor had gotten up too early Sunday morning. It was a kind of weariness that was due to an exceptionally thrilling religious experience.

And it was not I alone who had been so affected. The congregation generally reflected my reaction. Many worshipers remarked as they departed what "a privilege it had been to be in church today." There were also many parsonage phone calls that afternoon to the same effect. It must be said in all frankness that it wasn't the sermon, the hymns, or the prayers which had set that Sunday apart in impressions received and reaction experienced. It was this—Glenn was there, there in his wheel chair in the choir.

The moving effect of that morning centered on the presence of Glenn in the choir, for his presence there preached the most effective sermon on triumphant faith and conquering love any pastor could hope to give his congregation.

THE REASON BEHIND THIS overpowering lesson took us all back eight months, to May 29, 1953, when the parsonage phone brought the tragic news that Glenn had been very seriously injured on a job 70 miles out of the city. He was working

The Rev. Mr. Himmelman is pastor of Good Shepherd Church, Erie, Pa.

with a crane, unloading steel, and just happened to brush the crane with his leg. But the boom of the crane was resting on a high tension wire which carried 25,000 volts of electricity. The force of that shock surging through his body must have been terrific. Why Glenn was not instantly killed, no one can tell.

That first sight of him on his hospital bed will always linger with me. He smiled and said how happy he was to see his pastor. It was most difficult to understand how he could smile—until he told me that he had "seen the Lord and heard Him speak" to him. I believed him then and subsequent events have convinced me that it was so. There were many times he needed to know the strength of the Lord. Eighteen times in the operating room in those few months —and every time he said the Lord was with him. Always he had the firm, positive assurance that the Lord would see him through. His devoted wife shared that faith. Together they have taught me many lessons in faith.

A DAY IN JULY MUST be mentioned also, for it was then that they said together in the hospital room that out of gratitude to God they had decided to begin tithing. I did not know what to say to that. They have two small children and there would be weeks and months before Glenn would be drawing a pay check. Disability compensation would be only $30 per week for food, clothing and shelter.

My first impulse was to say, "Don't think of such a thing!" But it was easy t see that they really meant it out of genu ine thanksgiving. And so they began t give a tithe to God!

About two months ago one of the dark est days of all came upon them. Every one thought the worst was over. Glen was improving wonderfully. He had un dergone many operations. Both legs ha been amputated at the knee, followed b skin-grafting operations. But that disma day the doctor said part of a lung woul have to be removed. That we feare would be too much for his faith. It wa an awful trial for him, but the Lor possessed his heart and he knew the Lor would see him through.

MORE HOSPITAL VISITS by his pastor more lessons in faith—and then the gran climax when Glenn came home the da before Christmas. The prayer of all wa that he could stay home. His happines was a thrill to every visitor.

His first words at home as his pasto called were, "I want to get back t church and sing in the choir as soon a I can." We all knew how much he longed to get back to church, but felt inclined to persuade him to stay at home and ge stronger until the cold weather was over But three weeks after Christmas were a long as Glenn could wait—too long to b away from God's house and its worship So this Sunday morning Glenn was there in the choir, sitting in his wheel chair Isn't that sufficient reason for any pastor to say that no Sunday could compare with this?

IT IS WRONG TO SPEAK of a "social" gospel when all that is meant is social reform through human effort. We must learn to see God's saving work in all the life of man, social as well as individual.

—From *Religion As Salvation* by HARRIS FRANKLIN RALL (Abingdon)

MORE ROOM FOR THE CHILDREN

By CATHERINE B. HERZEL

Many rural congregations have struggled for years with the problem of one-room Sunday schools. Often children must gather in the church auditorium, sitting on the pews for their lesson periods. Such arrangements make teaching difficult, to say the least!

When the congregation of Salem Church, Lamartine, Pennsylvania, decided to put a basement under the church building for religious education purposes, they knew it would make a difference. They hoped it would relieve overcrowding and noise that go with a one-room Sunday school.

They began to use the basement even before it was finished and found it a wonderful improvement. The beginners *(above)* could move their pint-size chairs over the smooth tile floor and make a listening circle when teacher told a story. With a room of their own, they could

gather around the piano *(above)* to learn their songs and enjoy companionship.

Class is a lot more fun for the primary department boys and girls, too. They also have a room of their own, with a table where they can spread out handwork materials and make scrolls "just like Jesus used!" Eventually, old-style chairs will be replaced

Wall space makes it possible to display posters and other visual aids. And still more changes will come. The teachers, with equipment to make their task more productive, have asked Pastor Frank Herzel to start a teacher-training course. A new children's club program, impossible before new rooms were added, gets under way this month.

Worship programs are now tailored to the children's needs, since the adult classes can meet in the church—children's hymns, a free type of program in which new words and ideas can be explained, a service in which they take part. Juniors read the Scriptures and take up the offering. Primary children recite Bible verses they have memorized in class. The whole atmosphere lends itself to devotion and participation.

The beginners' group can get right down to the serious business of using crayons and cutting out handwork. They work at a table just the right size for them, without the distractions of other older children to interrupt their quiet industry.

When the juniors go to class they have a room of their own, with comfortable chairs, a table where Bibles and workbooks can be spread out, and a blackboard. Little brother *(at head of table)* is an unexpected and interested visitor.

Retarded Children Find Loving Care

By AUBREY B. HAINES

Under a state-sponsored plan, a California housewife has taken six mentally deficient children into her home

FOR YEARS RETARDED CHILDREN and adults have been cared for in institutions supported by the state. Today, however, a new system is being adopted by which youngsters and even older people may be placed in private homes. Those who oppose this newer method may argue that there are plenty of intelligent children who need to be adopted. Why not therefore take care of them, leaving retarded children under institutional care? For after all, they would not have intelligence enough to appreciate living in a private home.

The new method of furnishing such people a home life is giving this kind of argument the lie. Don't think for a single moment that retarded children do not appreciate a private home life of their own. They do. And what is more, it enables them to begin to develop possibilities which no amount of institutional life can draw out of them.

RECENTLY I HAD THE opportunity to visit a home in Pomona, California, in which Mrs. Ora Mae Mitchell and her husband have undertaken to raise six retarded children from Pacific Colony. Her six boys are Ronald, age eight; Howard, fourteen; Robert and Eddie, both sixteen; David, seventeen; and Ernest, twenty-nine.

Doubtless the parents of these boys could love them, but it is difficult at first to see how a stranger could enjoy taking in these young fellows and caring for them. Mrs. Mitchell's determination to give these boys a private home life was, however, no mere accident. Originally she had worked at Casa Alegre, a mental institution in Walnut, California. This was a private home licensed to care for fifty persons. Later she had worked at the Monte Vista home in Claremont, California, licensed for twenty youngsters. This home cared for all ages—children from the crib to ambulatory cases. Working with them, Mrs. Mitchell gained a sense of the genuine needs of such youngsters. It was not difficult for her to decide to take the six boys into her own home.

ALREADY SHE HAS SEEN a great change in them. In an institution where no one seems especially to care and where they are herded about like sheep, these retarded folks have little feeling of being individuals. Life becomes meaningless. There is no one to care for them. They lack the feeling of being wanted.

But when they were placed in a private home, such as Mrs. Mitchell and her husband had to offer them, they gained a feeling of belonging. No longer was each merely one among hundreds of others. They were individuals in their own right.

Some of the youngsters formerly shunned people. But with a home life of their own, they have already more than emerged from their shells. No one seems to be a stranger to them any more. With special attention they have improved their table manners, they can now talk more

GOOD CARE HELPS HIM TO LEARN

plainly, and they show a far greater sense of security and an air of happiness.

LET US TAKE A LOOK at what the boys can do. With training, Howard has already learned to count to twenty, and Robert can count up to ten. Howard prints beautifully as well and can identify certain cereals on the breakfast table. With sufficient coaching he has even learned to identify letters he sees in print. Robert draws beautifully. Having a real talent for drawing, he drew for us a picture of a toy automobile he had been playing with. So realistic was his sketch that it would have put to shame any attempts I might have made. Each of the boys has strong likes and dislikes. David, for example, does not like girls.

The boys have gone to the homes of their own parents once or twice for vacations but were happy to be brought back to the Mitchells. Unfortunately, a certain stigma seems to hover over a family having a retarded child. Normal brothers and sisters of retarded youngsters are told by other children that they have a brother who is a simpleton, and a wound is caused which is difficult to heal.

How long will these children remain with Mr. and Mrs. Mitchell? The answer is, indefinitely. They may stay with the Mitchells as long as they like and as long as the Mitchells wish to have them. And this is apparently ideal when one realizes that none of these youngsters, not even the most intelligent, will ever be able to earn his own living, marry, and support a family. Nor can they ever be placed in a public school. All they can ever know is what little learning Mrs. Mitchell is able to instill into their limited minds.

But this is not to say that the boys are entirely useless. There are things about the place they can do, and they enjoy doing them. They can take their turns at mowing and watering the lawns and at caring for a garden. One of their principal enjoyments is to travel about with Mr. Mitchell in his truck.

THE STATE OF CALIFORNIA supplies Mrs. Mitchell with seventy dollars a month for support for each of the boys. In addition, the parents of each youngster furnish her with five dollars a month for the boy's spending money. Though this money helps out, it does not go far. After each boy has had a haircut and gone to a few movies, there is little money left to buy the candy and ice cream which are among his chief delights.

"What are some of the personal satisfactions you get from taking care of these children?" I asked Mrs. Mitchell. Her reply was that there were so many, she scarcely knew where to begin to relate them. Her greatest sense of satisfaction, however, comes in her feeling that she is doing something of real importance for youngsters whom the great majority of people would tend to avoid. Their happiness is her happiness.

What Mrs. Mitchell has achieved to bring her to the special attention of Pacific Colony heads is her remarkable development of the personality of little Ronnie, the eight-year-old. At this writing the doctors have yet to determine whether Ronnie is mentally deficient or whether he is that greatest of psychiatric rarities: the truly psychotic youngster.

So severely damaged emotionally was the boy—in contrast to the others who show no psychotic symptoms—that his speech formerly consisted almost entirely of the cruel phrases which apparently were once directed at him. So, like a little machine, he played back endlessly the words which had made an indelible and tragic impression on him.

Under Mrs. Mitchell's care, however, affection and kindness have reached even this profoundly frustrated child. He can now control his physical functions. He can dress himself, too, and responds rather alertly to Mrs. Mitchell's simple instructions. Now he even plays with the other boys and is frequently absorbed in the coloring books for which he has shown a sensitive and amazing skill.

BUT THE GREATEST CHANGE in Ronnie is that he no longer scampers off into hiding like a terrified animal when a voice addresses him or a hand is extended to him. The little fellow knows now that not all hands are raised to strike.

"Come here to me, honey," Mrs. Mitchell says to the boy, and Ronnie runs to be embraced. "That's the medicine he needs," she observes as she kisses him, and the boy embraces her in return, even though his strange little voice at times continues to pipe in senseless phrases.

Can the boys be taught much in the way of general knowledge? The answer is that they can be taught only simple things. Two of them can print letters, two can add one plus one and two plus two. Little Ronnie can sing, and two of the boys can draw.

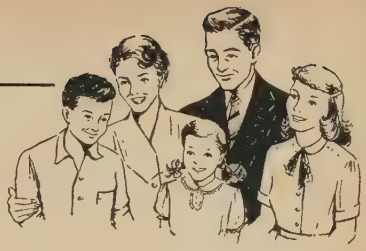
They can be taught the simple truths of the Christian religion. Mrs. Mitchell and her husband take the boys with them to church, unconscious of any attention they may gain from the congregation. The boys can pray and can say simple Bible verses like "God is love." Three of them can say the Lord's Prayer in its entirety, and two can recite the familiar, "Now I lay me down to sleep."

Youngsters and older retarded people have been placed in private homes such as this for the past twelve years. But about four years ago the plan branched out to the extent that there are now approximately eighty such homes in California. Beween 200 and 300 retarded persons are under such a family-care plan at present. At first boys and girls were placed in homes together, but this is no longer the practice.

As one contemplates the sacrifices that must be made to care for such youngsters, he begins to feel that in his own life he has scarcely realized the meaning of Christian service. To take into one's own home and to love youngsters whose intelligence is incurably low—this is the very epitome of the idea of Christian love. But it rests with such souls as the Mitchells to know what life can mean at its fullest when, taking other people's retarded children into their own care, they bear "one another's burdens, and so fulfil the law of Christ."

A TEACHER WHO ATTEMPTS to teach without inspiring the pupil with a desire to learn is hammering on cold iron. —HORACE MANN

FIVE MAKE A FAMILY



START PATCHING

SUSIE'S ARMS were soft and warm and loving as we hugged each other goodnight. It is nice to have one child enough of a baby not to be self-conscious.

Across the room, Pete held out his hand to Dan. I'm still permitted a brief kiss on the forehead, but "men shake hands." I'm wondering when he will decide it is sissy to sleep in the same room with Susie. Then we will be up against a housing problem.

DAN FLIPPED OFF the light and we stood for a moment in the doorway, wrapped in that grateful feeling of togetherness which is one of the rewards of parenthood.

"Yes, sir." The sleepy murmur came from Pete's corner. "God's pretty smart —how he runs the world and the storms and all."

"Yes, sir," agreed Dan. With one accord we tiptoed toward the stairs. Pete was thinking of the story we had just read of Jesus stilling the storm. His conclusion seemed a good one for anyone, large or small, to sleep on.

At the top step, Dan paused. "How long is Karen going to keep her light on? Shouldn't she get to sleep pretty soon?"

"I'll remind her. She had a little homework to finish."

Karen was ready for bed, her hair skinned back from her freshly scrubbed face. She looked up from her desk where she was drawing with colored pencils. "Now, don't say I ought to go to bed because I can't. I went to the club at the church today and Barbara wasn't there and I know she was home drawing her map. She always has the best in the class but this time I'm going to!"

"Seems like a big job to give you for one night's homework."

"Oh, he gave it to us way last week but nobody did it till tonight. A lot of kids won't have it done then."

"Well, don't take any longer than you can help. You do need your sleep."

Downstairs Dan had found some music on the radio and turned it low. He handed me the front page of the evening paper, turning to the sports page himself. It seems nice to have a long, quiet evening ahead. Even in Lent, they are few and far between.

THE PAPER DIDN'T hold my attention long. I wasn't in a mood for sensational crime or world-shaking events. I felt peaceful and didn't want anything to shatter my content. The paper slid to the floor. I folded it and sat thinking back over my day. I'd spent the morning sewing on the children's Easter clothes. The coats I've undertaken have to be done with care, but I enjoy it when I'm not too rushed. And the money I save will make the difference between a respectable Easter offering and one I would feel sorry about.

Then in the afternoon, I chauffeured a carload of youngsters to the church for the club program. While they were there, I slipped over to Eloise's for a brief meeting about decorating the church for

Easter. It is more than the women on the committee for that month can handle alone so we all pitch in. The meeting turned into a bit of a free-for-all between the women who want it done as we have always done it and a group who'd like to try something different.

As usual, I turned out to be in the middle.

I GUESS I'M JUST a coward. I couldn't side with the rigid die-hards who wanted everything just the same, but I couldn't see turning the chancel into a flower show. So I spoke up and suggested that we ask Eloise and the women in charge that month to consult with the pastor. Poor man! It is a shame to load every little decision in the congregation squarely on his shoulders, but what else can you do in a case like this? The more they talked, the more set each was in her own opinion. Even Eloise couldn't break the deadlock.

"You know," I said, catching Dan's eye as he turned a page of his paper, "there is too much talking in this world."

"But not in the next." He went on reading.

"It would be an interesting experiment to cut out all meetings except services for a long time—say a year."

"It would be interesting to cut out eating, too. Except that if the experiment failed, the subject might die."

"But the church wouldn't die! You know better than that."

"Not die, perhaps, but it sure would need artificial respiration for a while. Boy, if you can believe the reports from Florida we're sure going to have a season this year."

For a minute I was puzzled. Then I remembered that for most men there are only two seasons in the year—winter and baseball. I was saved from any cattiness by Karen's triumphant appearance. "How's that for a map? I guess that'll hold Miss Barbara Lightman!"

"It's beautiful," I agreed.

"But what is this about Barbara?" asked Dan. "I thought you liked her."

"I do. But I always had the best maps and pictures in the class until just lately. I don't mind her being the best talker. She always has been. But I want to be best in something."

"I see your point. Only don't let it get to be a personal thing between you and Barbara. That sort of competition is a good way to lose a friend."

"Oh, I like her for a friend. She's nice—even if her family aren't good Christians."

"They're not? Seem like nice people to me."

"Oh, nice." Karen dismissed that with a toss of the head. "But they don't come to church unless they feel like it. They don't have family prayers. They don't even say grace at the table."

"Since when—" Dan began, then glanced at his watch. "Too late to talk about 'what is a Christian?' at this hour, but it's something to think about, isn't it? Give me a kiss and run along."

SHE GAVE US each a kiss and ran. Dan scratched his head. "Fine thing! You try to have a Christian home. You read all the pamphlets the church puts out. You try to put the stuff into practice—and then what? Your child starts making noises like a holier-than-thou little prig. Now what do we do?"

"Sometimes it seems you can't win!"

"Well, I suppose we do what we've always done—take it easy and start patching the boat wherever we see the biggest leak. Looks like we read about the Pharisee and the publican tomorrow night. —Again! —Oh, well," he grinned, but he paused thoughtfully, "I guess we're never through with that one anyhow."

KNOW THE BIBLE

A Series of Comparisons of the King James and RSV translations of the Bible

By RALPH D. HEIM

Read JOHN 10:11-16

DESPITE ALL THE DEVOTED care that goes into a translation of the Bible, mistakes are made sometimes. And, after the translators have done their most painstaking work, errors do creep into the printing. There was never a perfect copy of the Bible, although every mind and hand had done its utmost.

Biblical studies have uncovered a great quantity of mistakes in the King James Version. Many of these are due to the lack of information now available.

In I John 4:16, our epistle lesson for the first Sunday after Trinity, the KJV reads, "We love him, because he first loved us." Yet there is no word for "him" in the Greek text of the verse! The trouble is that the KJV does not employ the usual italics for a word that the translators had inserted because they thought the sentence would read better that way. The Revised Standard Version's "We love, because he first loved us," is what the writer intended.

ANOTHER TYPE OF ERROR is represented in the passage printed below. Saint John's gospel does not have parables; it does have allegories. The best known, doubtless is "The Good Shepherd."

Perhaps the most significant difference in the two versions will be seen in verse 16, concerning the use of "fold" and "flock." A fold is the place that houses the sheep—a stone inclosure, a cave, a stable. The flock is the group of sheep

(King James Version)

I am the good shepherd: the good shepherd giveth his life for the sheep.

But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep.

The hireling fleeth, because he is an hireling, and careth not for the sheep.

I am the good shepherd, and know my sheep, and am known of mine.

As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.

And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

(Revised Standard Version)

I am the good shepherd. The good shepherd lays down his life for the sheep. He who is a hireling and not a shepherd, whose own the sheep are not, sees the wolf coming and leaves the sheep and flees; and the wolf snatches them and scatters them. He flees because he is a hireling and cares nothing for the sheep. I am the good shepherd; I know my own and my own know me, as the Father knows me and I know the Father; and I lay down my life for the sheep. And I have other sheep, that are not of this fold; I must bring them also, and they will heed my voice. So there shall be one flock, one shepherd.

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themselves. In this passage Christ seems to recognize that there are different folds of believers but he looks forward to having them all as one flock.

The proper distinction between fold and flock had been lost in the fifth century. When Jerome made that first translation out of the Greek which we call the Latin Vulgate, he used the same Latin word for the two different Greek ones. This error was repeated by the King James translators.

Personal Problem Clinic

Mystery problem

QUESTION: Hilda and I were married six years ago. For about two years everything went along very nicely, and that was the happiest period of my life. She told other people of her happiness at that time. But suddenly everything changed. Whatever I did was wrong. She talked of good times she had before she met me. She likewise turned against a number of her friends, for no reason that I could discover. She has decided feelings of inferiority, and a number of false beliefs. When I tried to show her some affection, she told me she loves no one, and insisted that she is not worthy of anyone's love.

Last spring the crushing blow came. She left our home and went to live with her mother. I made efforts to effect a reconciliation. I offered to go to her mother's place and live there. She agreed to it, but it didn't last long. She was so mean to me that I could do nothing but go back to my house. Since then she has been dead set against any sort of agreement.

Despite all our discussions of our difficulties I have not been able to discover exactly what the trouble is. She won't tell me why she acts as she does. I think sometimes that she is mentally ill, but in many respects she seems to be quite all right.

REPLY: Without doubt, your most important immediate task is to find out the cause of all these troubles. Until you know that, there is little that you can do to bring about reconciliation. Maybe Hilda is in the earlier stages of a mental break-up, or maybe it is a disorder arrested in its early stage. A complete physical check-up is in order, for very frequently a physical disorder lies back of a mental upset.

But perhaps she is all right mentally. Then you still have the job of discovering what is the source of all these troubles. Why did Hilda leave you? Why didn't reconciliation take place when you went to her mother's home to live? You should call your pastor into the case without delay. Tell him everything. He will b understanding and sympathetic. He ma be able to discover the real trouble.

Have you asked yourself whether any thing in your attitudes, habits, or ways o dealing with her may be a cause o trouble? You have not gone all the wa in searching for causes until you hav examined yourself.

Love?

QUESTION: For three years I have bee going with a very fine girl. She is far beyon the run-of-the-mine. I doubt whether shall ever meet her equal. But I do not fee that I am at the point to ask her to mar me. We are both earning pretty good money Occasionally she goes out with someone els and I feel very badly let down. I hesitat to tie myself down for I now have everything my own way and am free to use my mone as I please. Yet I dread the possibility o losing this lady.

REPLY: When will you be ready t settle down? What are the facts or con ditions back of your desire for freedom and unreadiness to marry? You had better think this matter through and face the facts. If you have no real intention of marrying this lady you should not be taking her time and standing in the way of other romance.

For the good of both of you, you had better go out with a few other girls for a while. This experience may help you to see things in better perspective. You may come to see that she is actually not the person for you, or you may become convinced that the time for action is now and that you must choose her for the sake of your own happiness. If then you can't make up your mind you had better tel her that your plans are uncertain, tha you'd like to be friends, but she should consider herself free to go and come as she will. You have already encroached on this girl's time to a considerable extent

—EARL S. RUDISILL

Overcoming Affliction

Beyond Today. By Rolf Thomassen. Translated by Torgrimm and Linda Hannaas. Augsburg. 163 pages. $2.50.

Rolf Thomassen was born in a Norwegian fishing village, and was the twelfth in a family of thirteen children. He was born a helpless cripple, a victim of cerebral palsy. *Beyond Today* is the story of his valiant struggle to conquer an affliction so crippling that he couldn't so much as use his hands.

Thomassen tells of the deep mental anguish of one completely paralyzed, the thoughtlessness of those who showered him with pity, never realizing that he too had pride and ambition, the longing to be able to do something, and the hours and hours of boring sameness. The Thomassen family loved handcraft and art and this same love burned in Rolf's heart, and he would watch the others longingly.

Finally one day he could bear it no longer just to sit and look. He asked for a pencil and sheet of paper and set himself to meet a challenge, to draw a straight line. Gripping the pencil between his teeth he fought a battle with his greatest foe, his own unruly nerves and muscles. This is the battle of all "spastics" to learn to master a nervous system which a birth injury has made rebellious to the brain's command.

We find adventure with those who climb mountains or slay charging beasts, but none could be more thrilling than this tale of a young boy learning to draw a straight line with the only power at his command, his mouth. Rolf Thomassen won that battle, and that straight line was the pointer leading him to become a man with an extraordinary talent. For Thomassen not only learned to draw a straight line but he became an accomplished artist. With his mouth and his chin he learned to type and even to master the playing of the zither.

Thomassen tells the tale of the handicapped candidly, the despair he felt when a miracle operation failed and he realized he would remain a cripple for the rest of his days, and his consequent realization that despair does nothing but beget despair. *Beyond Today* is the story of the little world the handicapped must resign themselves to. It is a world where carpets and doorsills are as huge as boulders and mountains, where a journey from one room to the next is as difficult as a jungle trek.

Thomassen's greatest strength comes from his unfailing faith that the Lord will give him ability for each new battle. Today this faith has made Thomassen self-supporting.

For an inspiring lift from a troubled world, read the simple yet dramatic story of a man who started with nothing but determination, and brought to this world beauty. *Beyond Today* should be on the bookshelf of every handicapped person and every "normal" person.

Bryn Athyn, Pa. CARL F. ODHNER

The Christian Dimension

The Politics of Repentance. By Andre Trocme. Fellowship Publications. 111 pages. $2.

The Politics of Repentance is the latest lectureship under the Robert Treat Paine Foundation. The author, Andre Trocme, is France's great Christian pacifist, and probably best known for his courageous leadership of nonviolent resistance to the Nazi occupation of his country.

This little volume is a fresh and unique analysis of the nature and the function of the church. Beginning with the three obvious dimensions of our human nature—physical, mental, and moral—the author drives relentlessly toward the truth that man lives under the shadow of another—a Christian dimension—which is the key to all the others. It is a dimension which defies description—even as Einstein's fourth dimension cannot be perceived but only calculated. It is revealed in the gift of God in Jesus Christ, and in our awareness of it we become larger

beings. Despair over our human nature is swallowed up in an inexhaustible hope because we have access to the very nature of God.

Here is an emphasis which is dear to Lutheran hearts, a religion of grace as over against the pharisaical religion of works. In the light of this truth the business of the church is not the politics of action but the politics of repentance and of obedience to the Gospel. It is not the function of the church to promote some program or follow some strategy with the hope of obtaining such and such a result. It is not even the function of the church to promote and defend a Gospel of pacifism with the object of stopping war. Peace belongs to God, and the miracle of it may only come to pass as the church lives by the compulsions of its Gospel, whatever the consequences, and so becomes the obedient servant of His reconciling love.

Here is refutation of the oft-repeated and sometimes glibly offered judgment against the Christian pacifist—that he is guilty of spiritual pride. When a man stands face to face with the divine perfection there can be no pride in himself at all—only a deep need to repent and to become more obedient to the holy vision. This is a book which will chasten and uplift.

ROBERT F. WEISKOTTEN

Richmond Hill, N. Y.

People Get Old

Helping Older People Enjoy Life. By James H. Woods. Harper. 134 pages. $2.50.

This is a handbook for leaders of club activities for older people. It is valuable for church workers because most congregations are natural settings for group activities. Congregations have sponsored group activities for most age groups except for the elderly. Older people are important, but many of them have little opportunity for group activity.

Mr. Woods writes from his own experience. The book is free from technicalities. The basic thesis is sound: older people will do things for themselves if they are given opportunity.

Older People. By Robert J. Havighurst and Ruth Albrecht. Longmans, Green. 415 pages. $5.

This book is really a sociologist's laboratory notebook. Pages of notes from interviews with older persons are included.

Part I presents the thesis that old age is not a problem of itself. The problem is created by the absence of social arrangements to meet the lengthening of the life span. Part II, which reports a study of one hundred older people in a midwestern community (Prairie City), is probably intended for social scientists.

Sociologists will debate the merit and value of this report. Few nonspecialists will have interest sustained to go beyond the opening pages.

Philadelphia FRANCIS SHEARER

Capturing Attention

Preaching Angles. By Frank H. Caldwell. Abingdon Press. 126 pages. $2.

In advertising, a picture of a pretty girl can lure the unsuspecting prospect into an ad which extols the virtues of an automobile tire, and "Men of Distinction" can pave the way for a whiskey-maker's message. Can similar devices be used to make people listen to sermons? The little book of Dr. Caldwell's is dedicated to the belief that they can. Thirty ways to get and hold attention are presented. No guaranteee comes with the book, but evidence is presented that great preachers consistently use such tactics.

The attention-catching devices range from story sermons to symphonic sermons and even to a "dog-fight technique"! Some ministers still have to learn the fact that Dr. Caldwell hammers home: no sermon is effective unless people listen to it. Any method must hold the interest of busy people before it can penetrate to their minds and hearts. But there are two drawbacks: most of these devices can be used only at rare intervals and in the case of many preachers, the "gimmick" will be remembered and the rest of the sermon forgotten.

A. P. S.

OVERSEAS

Finland's last China missionary comes home

FINLAND: Helsinki. Feb. 15.—THE LAST SCANDINAVIAN PASTOR, who had been working as a missionary in China, is on his way home to Finland. (There is still a Danish woman missionary in Manchuria.)

Forty-one-year-old Pastor Paivo Parviainen went to China in 1946, sent by the Finnish Mission Society. Missionaries were all called back in 1949, but two pastors decided to stay. After one of them returned two years ago, Pastor Parviainen still stayed in Hunan until he had to leave in January.

Before leaving China, Pastor Parviainen told a Scandinavian reporter in Hong Kong that he had wanted to stay in China as long as possible. When his activities were restricted by the authorities, he found new ways of working. His church in Hunan was closed for two years, but he held services regularly in the homes of church members.

Most of the services were held in his own home. After each, the police came to ask which passages of the Bible had been read, what the sermon had been about, and how many church members had been present.

About 30 per cent of the Christians in Hunan had left the church because they didn't dare to be Christians, while the remaining 70 per cent remained faithful. The Hunan authorities sent a questionnaire to people some time ago, asking, for instance, "Are you a member of the Christian church?" and "Do you believe in God?" Most church members answered affirmatively, confessing their faith courageously. Also new Chinese—often children of Christian parents, who had long been dubious—joined the church. In one small Hunan congregation 16 people were recently baptized, and in another 10.

Recently Pastor Parviainen was told by the authorities that he might stay in China only on the condition that he abandon his work as a minister. This showed finally that mission work was not possible, and he decided to return to Finland.

—LEENA WALLENIUS

LIBERIA: Monrovia. Dec. 31.—FOR ONE parish we think maybe we have set a record. Five new church buildings have been dedicated in Totota parish in 1953. Three more buildings have been started. That isn't all, for one congregation enlarged its house of worship and another remodeled.

The parish is growing. It now numbers six organized congregations, with promise of one more in 1954; three additional preaching points with baptized Christians; and 10 preaching points where over 100 people have professed faith and are under instruction for baptism.

The new church buildings aren't of Gothic style or beautified with marble. They are of the style and means of the people—poles, dried mud, and palm leaves. But they are houses where the Lord is worshiped and the Word preached. They were constructed by new converts at considerable sacrifice of time and physical labor.

Two buildings under construction are to replace former buildings and will feature cement floors and benches to sit on. Totota congregation, which just finished doubling its seating capacity, has both cement floor and aluminum roof—the final step before graduating to a permanent building which is Totota's soon-to-be-realized goal.

—LOUIS T. BOWERS

And so forth

GERMANY: Hannover. The German premiere of the film "Martin Luther" was scheduled here for March 4. German dialogue has been dubbed into the film for showing in this country . . . SWEDEN: Stockholm. Bishop Manfred Bjorkquist of Stockholm has announced his intention to retire on October 1. Election of a successor will probably take place in May . . . FINLAND: Borga. Two bishops of the Church of Finland, Max von Bonsdorff and Vaino Malmivaara, will retire before the end of this year . . . DENMARK: Copenhagen. There will be no censorship of the theater and variety shows throughout Denmark after April 1. The decision resulted after many years of controversy.

Pennsylvania Ministerium Faces 20 Per Cent Deficit

Sending the ULC two-thirds of monthly income produces critical situation

PHILADELPHIA. A bold decision made one evening last May had produced furrowed foreheads in the offices of the Ministerium of Pennsylvania this month. The synod voted at its 1953 convention to do away with all benevolence apportionments to its congregations, and depend on what is contributed through "grace giving." It also agreed to send 67 per cent of each month's apportionment income to the United Lutheran Church treasury, and hold only 33 per cent to cover its $514,378 synodical budget.

In the synodical budget are items such as $140,000 for Muhlenberg College, $75,000 for Mt. Airy Seminary, $82,644 for the synod's far-reaching inner mission program, $52,330 for synodical home missions.

According to former practice, the Ministerium met all its synodical budget 100 per cent, and sent the remaining apportionment income to the ULC. Agencies and institutions supported by the Ministerium have been accustomed to calculating their work in confidence that they will receive the full amount budgeted to them. Receipts in the treasurer's office to Mar. 1 were drastically under the requirements for maintenance of the synod's institutions and agencies.

To meet the synodical budget this year, plus the $1,052,015 apportioned to the synod by the United Lutheran Church, benevolence offerings must be 40 per cent higher than in 1953. From promises made by congregations it seems likely, reported the synod's stewardship secretary, the Rev. Samuel E. Kidd, that 1954 income will be 20 per cent higher than in 1953. The additional 20 per cent will not be met unless heroic efforts are made.

As a first phase of the effort, 40 Ministerium clergymen who are not pastors of congregations have been enlisted this month to speak at Sunday morning services in nearly 200 churches. They will picture financial needs and urge generous response. A four-hour briefing session for these speakers was held under the direction of the Ministerium's officers on Feb. 20.

GEORGIA-ALABAMA

Georgia Gets Two New ULC Churches in Thirty Days

By FRANK C. JONES, JR.

ATLANTA: Two new mission congregations were organized in Atlanta within less than 30 days. Pastor Thomas O. Stelling, mission developer of the College Park, East Point, Hapeville areas organized Good Shepherd Church with 80 confirmed members (121 baptized) on Jan. 17. Pastor Vance Daniel, mission developer of the Glennwood area of South Decatur, organized St. Paul's Church on Feb. 7 with 72 confirmed members (121 baptized).

Dr. Paul C. Empie, executive director of the National Lutheran Council, conferred with Pastor Charles Carroll and Pastor David F. Conrad Feb. 23-25 on church work in Negro communities. Dr. Empie visited NLC congregations and schools in Alabama.

Pastor John H. Myers reports that Zion parish, Marlow, Ga., recently voted to place THE LUTHERAN in the home of each member this year . . . The "Muhlenberg Traveler," mobile display unit of book and church supplies of the ULCA Publication House, toured churches of the synod during February.

Pastor William R. Hartman resigned his pastorate of Good Shepherd Church, Garden City, Ga., to accept a call from the Board of American Missions as mission developer of the field in South Macon, Ga., effective Jan. 1. During Pastor Hartman's ministry at Good Shepherd Church the membership of the congregation doubled, the giving increased threefold, and 1954 will mark its first year as a self-supporting congregation.

St. John's Church, Atlanta's oldest Lutheran church, has experienced a "new birth" since becoming affiliated with the ULCA. The church was organized in 1869 as an independent Lutheran church, later becoming a part of the Evangelical and Reformed Church. In 1945 St. John's voted to enter the ULCA and called Dr. C. K. Derrick as pastor. Membership has increased from 150 to 370. Current income has increased from $3,500 to $10,744; benevolence contributions from $400 to $5,764.

Ascension Church, Savannah, accepted in January the Board of American Missions' invitation to become one of 100 congregations in the ULCA to sponsor home mission churches by contributing $1,000 annually. Ascension also voted to participate in the Board of Foreign Missions' program of congregational support of missionaries by including in the 1954 budget $600 for partial support of the Rev. and Mrs. B. Paul Huddle, missionaries to Japan. These mission projects are in addition to regular benevolence quotas which are overpaid at Ascension each year.

Pastor Wood reports that the home mission protege to be supported by Ascension will be St. Mark's Church, Huntsville, Ala., whose pastor is a son of Ascension Church, the Rev. George F. Hart.

Our Saviour Church, Albany, Ga., dedicated a new $40,000 chapel, the first unit of its building program Jan. 10. Dr. Charles E. Fritz, synod president, and Pastor Donald R. Poole conducted the dedication service on Jan. 10. Since organization of the congregation in 1950 with 55 charter members the congregation has more than doubled in size. Pastor Poole reports that two Sunday services are necessary since the completion of the chapel. The brick chapel of modern Gothic design seats 135 in the nave.

The Georgia-Alabama Synod convention will be held at Resurrection Church, Augusta, April 27-29. Items of business include adoption of a new constitution, review of the work accomplished since the synod authorization of a full-time presidency five years ago, and the possibility of reorganization of conferences.

MARYLAND

Daily Lenten Services Scheduled at Baltimore

By LLOYD M. KELLER

Baltimore: Daily noontime Lenten services in downtown Baltimore are being held from Monday to Friday each week, starting on Ash Wednesday, at Old Zion Church, City Hall Plaza. Various Baltimore area pastors assist the Rev. Leopold Bernhard, Zion's pastor, in conducting the services.

Those taking part include Pastors J. Frank Fife, Carl W. Folkemer, Lloyd M. Keller, John L. Deaton, I. Wilson Kepner, Oscar W. Carlson, Justus H. Liesmann, L. Ralph Tabor, Arthur Foellner, and John C. Stuff. Dr. Carl C. Rasmussen of Gettysburg Seminary will conduct the Good Friday service.

Zion Church is one of the Baltimore congregations subscribing to The Lutheran for every active family, with 635 subscriptions.

An anonymous gift of $1,000 was received by St. John's Church, Parkville, for visual education in the church. The church now has complete visual education equipment for use by all auxiliaries.

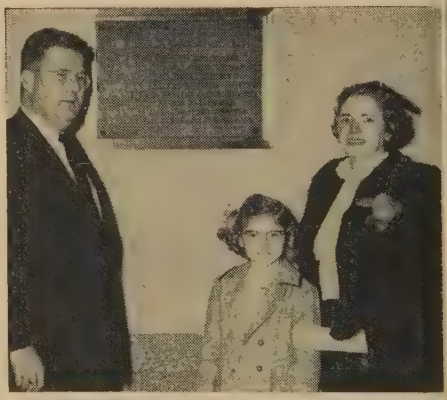
Dr. Philip S. Baringer has presented his resignation as pastor of Trinity Church, effective June 30. . . . First Church held a reception for its new pastor, Dr. L. Ralph Tabor, and a farewell tribute to pastor emeritus Dr. Martin Luther Enders Feb. 26. . . . Installation of Pastor James L. Shealy was conducted by Synod President Fife at St. Paul's, Lutherville, Feb. 28. Eastern Conference President Howard H. Ritterpusch participated in the service.

Dr. Paul Empie was preacher at Luther Memorial Church Feb. 21, celebrating the congregation's 25th anniversary. . . . President Fife is chairman of a committee to arrange for theological conferences at Gettysburg Seminary July 7-9 in which European theologians who are delegates to the Evanston Assembly will participate. . . . Mrs. J. Gould Wickey and Fred W. Konemann were speakers at the annual Gettysburg Seminary Auxiliary dinner at St. Luke's Church Feb. 24.

A HUNDRED color slides were used by Pastor Carl Weber at congregational meeting in St. John's, Mayfair, Philadelphia, showing church's work in 1953. Tape recordings of the year's events completed the unique story of parish achievement.

LIHUE LUTHERAN CHURCH in Hawaii has five racial groups in church council—white, Hawaiian, Filipino, Chinese, Japanese comprise organization shown below

LT. CMDR. ROBERT J. SCHNECK took over as assistant camp chaplain at Camp Lejeune, N. C. last month. He has been a U.S. Navy chaplain since ordination in 194



FRED WESSELS family poses before plaque in new library dedicated at Newberry College. Large gift from the Wessels in memory of Frederick Wessels, Sr., plus CHEY funds from Southern synods, paid for $182,500 structure dedicated on Feb. 7

MICHIGAN

Goal is 120 Per Cent in '54

By WALTER M. BRANDT

DETROIT: At least 70 per cent of Michigan Synod congregations did not regard benevolence apportionment in 1953 as a ceiling but rather a minimum goal to surpass to the tune of 109.2 per cent. This year's goal is 120 per cent. Pastor Lightner A. Swan, Synod's Lutheran World Action director, reported receipts for this cause were $12,588, or 119 per cent.

Pastor George L. Garver of Ascension Church, Pontiac, relates that near the end of the year his congregation was short on its benevolence by over $300. There was $20 on hand, which the pastor invested in special delivery postage stamps for sending appeals to the 85 families of his congregation. Offerings totaled some $480.

THE LUTHERAN is distributed to all members of Holy Communion, Luther Memorial, Resurrection churches in Detroit, Holy Trinity Church, Flint, Faith Church, Grand Rapids, and Trinity Church, Kalamazoo. President Frank Madsen urges all church councils to make congregation-wide distribution of the church's weekly news magazine a budget item for 1955.

NATIONAL LUTHERAN COUNCIL PASTORS of Michigan and Ohio attended a conference Feb. 15, 16 at the Lutheran Student Center, University of Michigan, Ann Arbor. Some 70 pastors heard addresses by Dr. Conrad Bergendoff, Augustana College president, on "The Lutheran Church and the Ecumenical Movement"; Dr. Paul G. Kauper of the U. of M. on "Church and State"; Dr. Gerhard Lenski, U. of M. faculty, on "The Lutheran Church as it Faces Current Social Problems"; and Dr. George E. Mendenhall, also U. of M. faculty member, on "The Dead Sea Scrolls."

SYNOD'S Summer Camp Board has extended a call to Dr. David Belgum of Wittenberg College to serve as camp director.

A SUCCESSFUL financial campaign at Trinity Church, Battle Creek (Donald W. Stoughton, pastor), for a church remodeling program resulted in pledges of $67,000, exceeding the $60,000 goal . . . Holy Trinity Church, Flint (Dr. Louis F. Gunderman, pastor), purchased additional property and plans an expansion program costing $100,000 . . . Anticipating a construction program at Holy Communion Church, Detroit, Pastor Alfred G. Belles reports that plans for an educational building have been drawn. The structure will cost about $105,000. . . . Another building expansion program is being carried on at Hope Church, Detroit, Clyde E. Steele, pastor. Additional rooms for the church school call for an expenditure of $20,000. The congregation also decided to contribute $1,000 annually toward the salary of a home missionary on Michigan territory.

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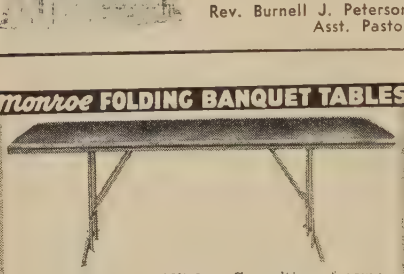

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Kindly send names and addresses to Rev. William C. Schaeffer, Missionary, 1000 Bryn Mawr Avenue, Orlando, Florida.

MIDWEST

Churchmen Seek Safety

By LORIN J. WOLFF

LINCOLN, NEBRASKA: The Brotherhood Trinity Church in Winside petitioned t town board to do something about "reckle driving in town." Men of the Brotherho were deputized to assist in solving the pro lem. One of the state patrolmen of N braska, hearing of this venture, said the sta is considering this type of co-operation as pattern to suggest in other localities.

PLANS FOR THE convention of the Midw Synod, in Messiah Church, Grand Islan Nebraska, April 26-29, include: an addre by Dr. Franklin Clark Fry as the ULC representative, a laymen's rally, and a pr gram presented by the evangelism committ of synod. Resolutions of merger with t Kansas and Nebraska synods, together wi the proposed constitution for the merg synod, will be considered.

Midwest Synod Luther Leaguers held the annual presidents' conference in Hanove Kan., Jan. 23, 24. Leaders included: Pres dent Dick Dasenbrock, Niel Luebke (chai man of Christian Vocation Committee the Luther League of America), Ani Krohn, Neva White, Bob Beckstrom, Mil Schon (vice president, Luther League America), Joe Wold, the Rev. Ralph Ritze Fremont (League advisor), and the pres dent of Synod.

First St. Paul's, Hastings (Paul deFrees pastor), changed the regular pattern of i annual meeting by "streamlining" the bus ness and having President E. B. Keisler Central Seminary in Fremont as speake . . . The Stewardship Committee of th synod is planning, with the help of othe pastors and laymen, to visit every churc council in synod this spring to describe th needs of the church and to assist in orga izing congregational stewardship committee

Pastor Herman Goede, Lincoln, wa elected president of the newly organize NLC Pastors' Conference in the Lincol area. A pre-Lenten Retreat was held Mar. Pastor John Streng, Beatrice, and Dr. C.

Madsen, of Trinity Seminary in Blair, were peakers.

About 750 people attended the dedication f the new church for St. Mark's mission in Great Bend, Kansas, on Jan. 24. Plans for he church, seating 160, were drawn by rchitect Norman Mansell. Those taking art in the dedication were: Pastor Fred Volff (supplying for Pastor Fred Henkel, who has been recovering from an illness), Pastor Theodore Althof (chairman of the ome mission board), Pastor O. L. Zeillinger ALC), Pastor William Goede, and the resident of Synod. The congregation was rganized in 1952.

Pastor Fred Henkel resigned at St. Mark's n Great Bend, effective March 1, and has ccepted a call as board missionary to begin ork in Tulsa, Oklahoma. . . . Christ Church, ierce, Nebr., Rev. H. J. Diekhoff, pastor as enlarged its parsonage.

The Nebraska Lutheran Social Service ponsored a Social Missions Workshop for LC pastors and laymen at Hebron, Nebr. n Feb. 23. State and county social workers told how the churches can help their program, and Chaplain-Director L. C. Pretty, Lincoln, presented the social mission program of the church.

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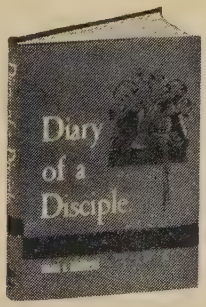

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MINNESOTA

UNION ENTERTAINS CLERGY

By PAUL L. WETZLER

MINNEAPOLIS: Five hundred clergymen were guests of Local 1145 of the Teamsters Union (AFL) at a dinner held in conjunction with the annual Minnesota State Pastors' Conference in January. Speakers were Governor C. Elmer Anderson and Dr. Charles L. Turck, president of Macalester College, St. Paul. The conference met at Mt. Olivet Lutheran Church.

SUMMER CAMPING SCHEDULE at Central Conference camp grounds will include three intermediate camps, three junior and one senior, the Rev. George L. Lundquist announced. The Women's Missionary Society retreat will be held June 29-July 1 and the men's retreat Sept. 10-12. Other weekends will feature the post-high and leadership groups. Howard Knox is camp manager.

REV. EDGAR M. CARLSON, president of Gustavus Adolphus College, will be speaker at Holy Week services in Radio City Theatre. The Greater Minneapolis Council of Churches also sponsored the services on the World Day of Prayer, March 5. . . . The Council, holding its annual meeting at St. John's Lutheran Church, heard Rev. Elmer S. Hjortland say that "one of the tests of man's Christianity is his ability to co-operate with others without liquidating his own convictions."

THE CHOIR OF Northwestern Seminary under direction of Harold Rygg began its annual tour on Feb. 23 presenting concerts at Manley and Postville in Iowa; Racine, Waukesha, Waterloo, Milwaukee, Neenah and Phillips in Wisconsin.

Northwestern Seminary and the stewardship office of the synod are jointly sponsoring a stewardship school July 6-9. All ULC pastors and laymen are invited to hear discussions on the grace system, benevolence, stewardship among children. The school will be operated at cost with registration limited to the capacity of the seven seminary build-

ings. Included on the program will be Henry Endress, Pastor Paul L. Graf, Drs. Clarence C. Stoughton, J. H. Dressler, Paul L. Wetzler and Harold T. Rasmussen.

MINNEAPOLIS CONGREGATIONS now engaged in fund-raising programs are Salem, Richfield and St. John's.

THREE CONGREGATIONS—Hope, Epiphany, and Lake of Isles—have recently repaid obligations of long standing to the synod. Hope Church has bought property on Cedar Avenue near 58th which provides ample parking space.

A RECENT APPEAL for building fund pledges netted Faith-Lilac Way Church $38,000. Present project is building a parsonage for Rev. H. C. Seebach. Sunday school now numbers 625, communing membership is 590.

NEW YORK

Long Island Churches Lag On Synod Apportionment

ALTHOUGH THE NEW YORK and New England Synod made the largest advance of any United Lutheran synod in dollars contributed to the apportionment in 1953, churches of the Long Island Conference have a long way to go. The synod remitted to the United Lutheran Church treasury $490,804, in 1953 compared with $403,170 in the previous year), but only 33 of 93 Long Island congregations reached or surpassed their quotas.

Long Island has contributed one of its pastors for United Lutheran pioneering, as Pastor Frederic J. Teichmann of St. Mark's Church, Jamaica, goes to Littleton, New Hampshire, to organize a mission congregation. This is to be the first United Lutheran church in New Hampshire.

CHRIST CHURCH, Wantagh (Rev. John C. Dries, pastor) dedicated its new church building on Feb. 7. Synod President Frederick R. Knubel preached and performed the act of dedication. . . . ST. DAVID'S CHURCH, Massapequa Park, laid the cornerstone for a church building on Feb. 14, with Dr. Eugene Kreider preaching.

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NOVA SCOTIA

Canadians Will See "Luther"

By DOUGLAS A. CONRAD

HALIFAX: All Protestant churches here and the surrounding area are co-operating to insure success of showing of the "Martin Luther" film which opens at the Paramount Theater in Halifax on Mar. 15. Theater officials expect the picture to run two weeks. Nova Scotia's neighboring province of Quebec has banned "Luther."

RESURRECTION CHURCH, Halifax, is engaged in a building fund campaign during Lent, with hope of soon beginning construction of an educational building. The plan is to complete this project in time for the celebration of the congregation's 40th anniversary in 1955. The pastor reports that the congregation's synodical apportionment and Lutheran World Action quota overpaid more than 10 per cent in 1953. There was a ne

"Luther" booed in Winnipeg

WINNIPEG, MANITOBA: Echoes of the opposition to the *Martin Luther* film, which caused the banning of this motion picture in the Province of Quebec, were heard here when a group of Canadian airmen created a disturbance at the Gaiety Theatre.

During the showing of the Luther film on the Gaiety's screen, 15 airmen sitting together in the theater started an uproar. According to the Winnipeg *Free Press*, they ignored requests to be silent, but left the theater after 10 minutes, shouting "Vive Quebec."

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PACIFIC LUTHERAN THEOLOGICAL SEMINARY

increase of 18 in confirmed membership.

Evangelism visitation was conducted throughout the parish during January. More than 20 men and women met for instruction and studied the "Share Christ Today" filmstrip before beginning their door-to-door visits. Prospective members, gathered through this visitation, are attending an instruction class each Sunday evening in preparation for confirmation on Palm Sunday.

WARTBURG

"Farm Families are Backbone"

By ARNOLD H. KAITSCHUK

ILLINOIS pastors from rural parishes were told by the state's governor, William Stratton, that "the backbone of the state" consists of families living on farms. There were 139 pastors (including 32 Lutherans) at a rural church institute held at the University of Illinois Feb. 1-3.

"The sun can do much" in furthering the growth of plants, Dr. E. W. Mueller of the National Lutheran Council reminded the pastors. "But plants must grow through their roots." No nation, no community can be built by proxy. The church is central in enabling individuals to grow. Christianity is not only the way of salvation but the way of life.

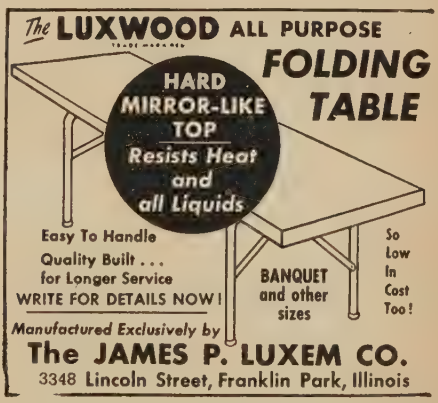
A rural institute for Iowa pastors was held at Iowa State College Feb. 8-9. Dr. Kenneth Boulding of the University of Michigan and Dr. John Timmons of Iowa State were speakers.

BETHANY CHURCH, Burlington, Iowa, has decided on a $90,000 building project for church remodeling and providing Sunday school quarters and a fellowship hall. The congregation is one of 11 in the Wartburg Synod which met their 1953 apportionment and Lutheran World Action quota in full. . . . St. John's, at Post Oak, Illinois, has adopted a congregational budget for the first time in its 90-year history.

TRINITY CHURCH, Golden, Illinois, plans a new church, and has accumulated nearly half of the $300,000 estimated cost. . . . Unity Church in Milwaukee authorized calling an assistant pastor to help in ministry to the congregation's 2,472 members. . . . Luther Memorial Church at Delavan, Wisconsin, has purchased a building site on the Allynhurst area along Highway 50. This mission congregation is obliged to hold two Sunday morning services in its present quarters.

Peace Church, at Chester, Illinois, has agreed to pay not only the 8 per cent congregational share toward its pastor's pension but also the pastor's 4 per cent. The grateful pastor is the Rev. O. M. Meyer.

The synod's Women's Missionary Society chose W (*Wartburg*), M (*Missionary*), S (*Stewardesses*) as a catch-phrase for the annual convention, June 22-24 at Chester, Illinois. Theme will be "We Must Serve."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CAMPUS

A CARTHAGE COLLEGE SENIOR was awarded a plaque at a National Association for the Advancement of Colored People banquet in Springfield, Illinois, last month as an outstanding citizen of that city. Alonza Kenniebrew won the award given annually to a Negro citizen of Springfield. He is president of Carthage's senior class, proficient athlete (four-year letterman), and good student. He plans to attend medical school.

LENOIR RHYNE COLLEGE'S headliner for its Religious Emphasis Week in early March was the Rev. John L. Yost, Jr., recruiting secretary of the ULC Board of Foreign Missions. "Live Christ" was the week's theme. There were chapel services each morning, and two discussion-panel programs with professors participating . . . . Enrollment at the college in the second semester is 775.

MIDLAND COLLEGE enrollment was 324 as the second semester opened . . . . Religious Emphasis Week speaker in February was Dr. Reuben K. Youngdahl, Minneapolis pastor. He illustrated three 40-minute addresses with human-interest stories gleaned in travel through Europe, Africa, and Asia in 1953 . . . . Dedication of the new college library is scheduled for April 25.

SUSQUEHANNA UNIVERSITY in a pilot study made of members of three classes who have been out of college long enough to establish roots in their community, has revealed that—98 per cent are church members, with 80 per cent taking active leadership; 70 per cent have become affiliated in civic organizations.

WITTENBERG COLLEGE announces that its new salary scale ranges from $5,000 to $6,000 for professors, $4,400 to $5,400 for associate professors, $4,000 to $4,800 for assistant professors and $3,500 to $4,200 for instructors. The individual increases are not uniform or on any set scale, reported President C. C. Stoughton.

ROCKY MOUNTAIN

Burns Resigns in Denver

By OLIVER F. WEAVER

DENVER: Dr. Lyle C. Burns has resigned as pastor of Messiah Church to accept a call to Grace Church, Phoenix, Arizona. Coming to Messiah in 1945, he led in building one of the most beautiful and practicable churches in Denver. Membership of some 300 has risen to over 1,200. Three services are held every Sunday at 9, 10 and 11 o'clock, with many other services and activities. Benevolence giving is the highest in synod—$24,501 last year. Messiah also led in the number of new members received—246 in 1953.

This year Messiah assumed full support of a missionary pastor, Dr. G. Gordon Parker, missionary to British Guiana. That members of Messiah might get to know their missionary pastor, Dr. Parker came to Denver Jan. 31 and preached at the morning services. In an "Evening with Our Missionary" he gave an illustrated report regarding the field and its problems.

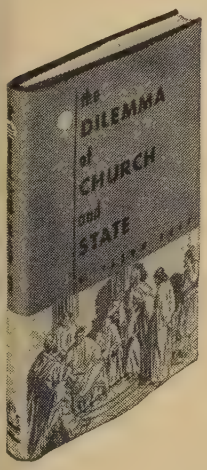
DR. JOSEPH SITTLER of the Chicago Lutheran Theological Seminary was one of seven speakers at the University of Colorado's "Religion in Life" week Feb. 21-25 in Boulder. He also preached in Trinity Church, Boulder, Feb. 21, with the sermon broadcast.

BETHLEHEM congregation in Los Alamos, New Mexico, laid the cornerstone of a new building Feb. 7. . . . St. Timothy Church, Albuquerque, broke ground for a building Feb. 14.

PASTOR THEODORE F. MOEHRING, of Casper, Wyoming, has been appointed advisor of the synod Luther League. . . . Pastor Burnell Peterson, of St. Paul's, Denver, is to be director of the League's new Camp Trojan Aug. 23-30.

On its annual tour, Feb. 5-21, the Midland College a cappella choir gave concerts in

From the pen of the editor of The Lutheran . . . . .



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ROCKY MOUNTAIN . . .

many cities in the Rocky Mountain District. Cities where they appeared were Casper, Wyoming; Boulder, Colorado; Denver; Colorado Springs; Albuquerque, New Mexico.

LUTHERAN MEN of Trinity Church, Boulder (Wm. S. Avery, pastor), held an old-timers' meeting Feb. 2, an observance of the 25th year of moving into their new church. They gave recognition to Charles H. Sievers and Karlton Sickels, who carried a heavy share of the burdens, financial and otherwise, through some thirty years of depression and good times.

The congregation will be host to the convention of Rocky Mountain Synod May 11-13 and is giving the church a complete redecoration in preparation for the occasion. A rededication and 25th anniversary service will be held March 14. Synod President John F. Futchs, a former pastor, is to be guest preacher.

DR. H. F. WIND, leader in Missouri Synod social work, addressed the annual meeting of the Colorado Lutheran Service Society Feb. 7 and a meeting of Lutheran Men of Denver Feb. 8. Besides the regular work of the society led by Rev. W. Gilbert Wise, executive director, a home for the aged is being considered. The Lutheran Men have sparked this with a campaign for $5,000.

Synod's record for 1953: Communing membership increased 10.7 per cent; benevolence, 106 per cent; ULC apportionment, 114.8 per cent; Lutheran World Action, 153 per cent.

A third ULC congregation in Albuquerque, N. M., is to be named St. Mark's. The Rev. Donald C. Simonton, mission developer, began holding services last month.

HOCH AND HOCH

The Rev. Roy C. Hoch had no idea, while a student at Chicago Seminary last year, that he would be called to St. Mark's Church in Ada, Ohio, and that in Ada the pastor of the Roman Catholic parish is the Rev. Richard Hoch. An added complication is that the Lutheran pastor lives at 548 N. Main Street and the Roman Catholic priest at 508 N. Main.

Telephone calls for Mrs. Hoch, channeled by error to Father Hoch's rectory, are bad enough. Mail and long-distance calls from the Roman Catholic bishop coming to the Lutheran parsonage are still more confusing. Father Hoch will probably chuckle this week if the postman, in an absent-minded moment, drops off this issue of THE LUTHERAN at his door.

Fortunately Pastor Hoch and Father Hoch are friends and straighten out the mix-ups with good humor.

DECEASED

Dr. John Calvin Dietz

Dr. John Calvin Dietz, veteran pastor of the Carolinas and for 15 years secretary of North Carolina Synod, died Feb. 12 in a Gastonia, N. C., hospital, at age 78.

He had retired ten years ago after serving 44 years in the ministry. In recent years he had been confined to his home in East Gastonia with a heart ailment.

A native of Hickory, N. C., Dr. Dietz was a graduate of Lenoir College and Chicago Lutheran Seminary. He was ordained by the Tennessee Synod in 1900.

Parishes served by Dr. Dietz included Lincolnton, N. C.; Alexander, Ind.; Orangeburg, S. C.; Cherryville, N. C.; Crouse, N. C.; Gastonia, N. C.; Salisbury, N. C.; Claremont, N. C.; Hickory, N. C.; Albemarle, N. C., and Lexington, N. C.

The funeral was held Feb. 14 at Lutheran Chapel, East Gastonia, conducted by Dr. F. L. Conrad, synod president, with Pastors Hoyle Lee Whiteside, George W. Lingle and Dr. J. L. Morgan assisting. Interment was in Gastonia.

Dr. Walter A. Voss

After a ministry of 28 years, Dr. Walter A. Voss, pastor of Trinity Church, Sioux City, Iowa, died Feb. 6 at age 58. He was born at Exira, Iowa, 1895. After graduation from Midland College and Central Seminary, he served pastorates in Nebraska City, Nebraska; Boulder, Colorado; Omaha, Nebraska; and Sioux City, Iowa. He was pastor of Trinity Church, Sioux City, 12 years. During his pastorates, the present Trinity

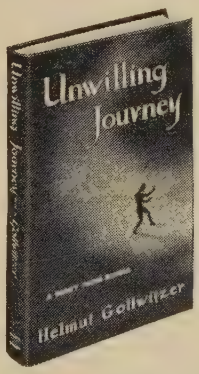
Unwilling Journey

A Diary from Russia

By HELMUT GOLLWITZER

THE author was a German soldier, captured at the end of World War II, and forced to spend five long years in Russian labor camps. His account is remarkably free from bitterness. Hopeful about Communism as an alternative for his defeated homeland, Pastor Gollwitzer made use of this period of imprisonment to study his captors and their political beliefs.

In vivid language and accurate detail, the author has filled these pages with portraits of the personalities, both captors and captives, he met while in the camps. Here, too, is the report of the incidents and conversations which led him to his final firm conviction that East and West could not co-exist in peace.



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Church at Boulder, Colorado, was erected; an addition to the Church of Our Redeemer, Omaha, Nebraska, was built; and an educational building at Trinity, Sioux City, had recently been completed.

Dr. Voss was a member of the ULC Board of Education, 1945-50, and for many years a member of the board of trustees of Midland College. He contributed sermons and other writings to books and periodicals.

He is survived by his wife; two sons, Walter A., Jr., and Wendell G.; and a daughter, Mariel Anne. The funeral was conducted in Sioux City on Feb. 9 by Dr. Alfred J. Beil, assisted by pastors of the Iowa Synod.

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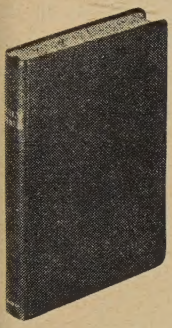

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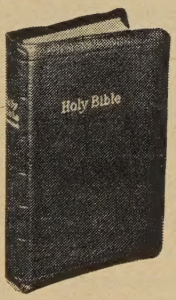

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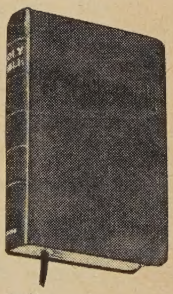

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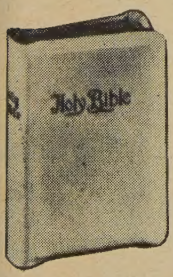

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In conclusion . . . . . .

CONFIRMATION OF EARL WARREN as chief justice of the U.S. Supreme Court will probably clear the way for the court to announce its decision on the question of whether race segregation can be practiced in public schools. Southerners speculate that the court would have voted four-to-three to permit continued segregation if the decision had been made while Fred Vinson was chief justice. They guess the decision will now go four-to-three the other way.

It would take a court composed of nine Solomons to reach a wise decision in this tremendous case. The point at issue is not really whether the U.S. Constitution says school segregation is illegal, but whether the country is ready for this interpretation of the Constitution. There has been painfully slow but steady progress toward giving Negroes equal rights with whites. Who can tell if the time has come to end segregation in school?

Whatever the court decides, the churches have a great task ahead. The Virginia Council of Churches was brave in January in saying that Christians should accept "peacefully" whatever ruling the court gives. The Texas Council of Churches also recommended in January that church people should "accept" the court's ruling.

NORTHERNERS CREATED the bad situation in the South by blind and cruel political policies after the Civil War. If the spirit of Lincoln had prevailed in Washington in the decade after the war—or such policies as the U.S. has pursued in Germany since 1945—the race situation would not have become a deep wound in our national life.

Many Northerners are now intolerably smug in condemning the South for its segregation, while in the churches in the North this same segregation is practiced almost everywhere. It's actually the churches that will be on trial, if the Supreme Court rules against school segregation. Although churches can't be compelled by law to accept any members they don't want, the end of school segregation would surely call for an end of church segregation as well.

NEGROES QUICKLY ADAPT to the culture level existing around them. If they have opportunity to study, work, play, and worship with whites, they are soon indistinguishable from whites except for their color.

Sometimes I'm sorry to see how rapidly Negroes pick up all the characteristics of white culture, because they had something special in their own culture. But after being second-class citizens these many years, it is easy to understand why they are eager to get away from everything which marks them as different.

If our black friends can escape from the slums, get access to plenty of soap and water, be treated as normal Americans, our whole consciousness of racial differences will rapidly disappear. Ending segregation in the schools is an important first step, for it is in the schools that children are first impressed with a keen sense of racial discrimination.

Almost everybody knows by now that segregation must end sooner or later. The only question left is how soon or how late. If the date is set by the Supreme Court as 1954, there will be severe convulsions in many areas. This is an especially good time for Christians to say their prayers—and begin inviting Negroes into their churches to say prayers with them.

—ELSON RUFF

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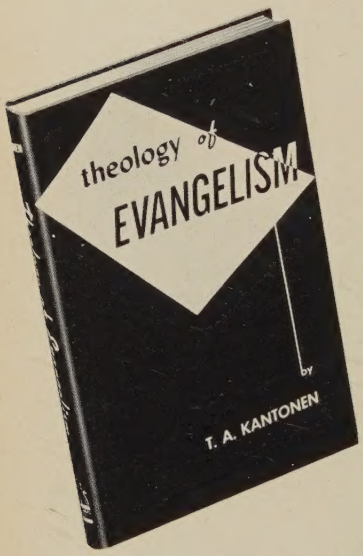

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